1:Radin E-5 (1908-1913) 1923
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ing has elicited from various individuals the information, also corroborated by historical records, that the villages were generally known according to geographical location or according to names descriptive of the haunts of certain animals. Even to-day the group scattered over the Nebraska Winnebago reservation are commonly known by similar designations. There we find, for instance, the following names: *kozo-ateira*, "those living on the peninsula"; or *k'uha'teira*, "those living below", i. e., in the timber; *niwa'hateira*, "those living near the dirty water"; *hųte x'dgominangera*, "where big bear settles," etc. If we may then suppose this to have been a customary association, we may quite properly ask whether the name of the village had any influence on the social organization; whether there is even a hint at a genetic relation between these two types of group names. All that can be said is the fact that formerly *honi*, "band," seems to have been used instead of *hokik'aradjera* for clan; that an archaic name of the Wolf clan, *regoni* or *degoni*, may mean Lake band; and that the villages all had geographical names. All of which, however, is, I realize, hardly sufficient evidence.

No satisfactory demonstration has as yet been made indicating that the clan organization was ever associated with an historically simple social structure, whereas quite a number of reasons lead us to suspect that it was in all cases preceded by other types of organization. In North America there is quite considerable evidence tending to show that the village group organization often preceded in many places the clan, and for that reason the facts brought out above may be of more than casual significance. That a system of clan names different from that now in use existed is borne out by the archaic names for the Bear and Wolf clans. That another system was making headway against the animal-name type of change, namely, the substitution for animal designation, with correlated associations of descent or connection with an animal ancestor, of designations indicative of the functions of the clan. If the association of the social unit with a common animal ancestor was preceded by an association of a social unit with geographical location, we would then be able to demonstrate what is so rare in ethnology—the historical succession of types of naming.

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The Twofold Grouping

The Winnebago are divided into divisions, one known as the *waŋgeregi herera*, "those who are above," the other as the *manegi herera*, "those who are on earth." Descent was reckoned in the paternal line. But these appellations refer to the animals after whom the clans are named, the term *waŋgeregi* covering the birds, the term *manegi*, land and water animals. So firmly has the idea of division of animal forms become associated with the two divisions

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